

The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

Vol. XI.

JULY, 1834.

No. 127.

FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR,

Addressed to the Candidates for the rite of Confirmation.

Lecture IV.—Nature of the Covenant renewed in that Ordinance; Continued.

IN Confirmation, my friends, the *second* engagement is "to believe all the articles of the Christian faith." You declare that you do believe them, and impliedly that you will do all you can, to continue in, and to strengthen your faith. This promise implies therefore, a study of the bible, for in that book are contained *all* the articles of the Christian faith, and "whatsoever is not read therein, nor may be proved thereby, is not an article of the faith." The Catechism contains a summary (as the Apostles' Creed and the Nicene Creed, each of them a still smaller summary) of the chief articles of our faith; but if we would have them all, and have them, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, we must go to the volume of divine revelation itself. Remember then, you declare that you do believe and will cling to the bible, as embracing the truth, the whole truth, and nothing but the truth. Cherish this faith, as by prayer, for faith is the gift of God, so also by making yourselves familiar with the able treatises extant, on the evidences of Christianity, with the arguments deduced from prophecy, miracles, the propagation of the gospel, the knowledge of human nature developed in the bible, the coincidences between the different inspired writers, the perfect character of our Lord Jesus Christ, and the other considerations, by which men of the strongest minds, and the most extended knowledge, of all ages and countries, such men as Newton, and Locke, and Jones, and Davie, and Cuvier, and a host in every department of science and literature, have been completely satisfied and persuaded. Besides works on the evidences, and here I would recommend on the external, Paley, Chalmers, and Porteus, and on the internal, Jenyns, Verplanck, and the *Horæ Paulinæ*. Your inquiry, as to what *are* the articles of Christian faith, (for you are aware of the unhappy differences of opinion respecting them,) will be much aided by that very learned, interesting, practical work, "Pearson on the Creed," which is indeed a storehouse of truth and duty.

Your *third* engagement is, obediently to keep God's holy will and commandments, and to walk in the same all the days of your life. This also implies a search of the holy Scriptures, for where else can we obtain a knowledge of the divine will in its fulness, its clearness, and its entire exemption from mistake? This knowledge is chiefly valuable as a guide to obedience, for "it had been better," says infallible truth, "not to have known the way of righteousness, than after they have known it, to turn from the holy commandment." They who know are many more, than they who do. You are pledged to ask for the good way, and also to walk therein, and this not for a day, a month, a year, but for "all the days of your life." An excellent summary (I know of none which is so judiciously comprehensive, and yet concise, well arranged, and impressively worded) of what man is to do, of his duties in reference to God, to his fellow men, and to himself, is contained in the answers in our Catechism, to the questions, what is thy duty towards God, and towards thy neighbour. It will be useful, frequently, to read it as a form of self-examination, and, on the present occasion, as an exposition of the solemn obligations which you assume in the third part of your threefold vow. It reminds you, to give God your heart and mind, together with the outward service, that there are sins of thought and feeling, and not merely of word and deed. It is God's holy will, that you should love and honour him, as well as worship and serve him, that you should bear no malice nor hatred in your hearts, as well as do no violence in word or act. It is his commandment both to fear him, and to render him the homage of the lips and the strength, to love our neighbours, and to deal truly and justly by them. In fine, we engage to keep the heart with all diligence, for out of it are the issues of action, and out of the abundance of the heart, the mouth speaketh. How much, how very much is included in this engagement! It is "by God's help," in humble dependance on his grace, to be holy, just, and temperate, to live godly, righteously, and soberly, to fulfill the duties internal and external of piety, charity, and self-government. May God give you light to see what things you ought to do, and power, faithfully to fulfil the same.

The covenant on the part of our heavenly father, is threefold, corresponding to that on the part of men. As their promises, so are his, three in number, and they answer each one on the one part, to each one on the other part. The first promise on the part of men, we have seen is "to renounce" sin: the promise of God corresponding to this, is to forgive sin. The second promise of men is to believe in God; and his second promise is, to impart the grace of his holy spirit, for this is a privilege, belonging, in an eminent degree, to those who believe in him. The third promise made by men in their baptismal covenant, is "to keep God's commandments" unto the end of life; and his third promise, is to save their souls and make them happy forever. As the promises on the part of men are enumerated in the Catechism, in the answer to the third question, so are those on the part of God, in the answer to the second question, where it is said, the baptized person is made first, a member of Christ, secondly, a child of God, and thirdly, an inheritor of the kingdom of heaven. Here are the three benefits

covenanted on the part of God, to the worthy recipient. And if you consider them, you will find they are in substance as we have stated. If you are "a member of Christ," then your sins are forgiven you, for, says holy Scripture, "in him we have redemption, through his blood, even the forgiveness of sins," and "your sins are forgiven you, for his name sake." If you are "a child of God," the Holy Spirit, is especially promised to you as in many texts so in these, "if ye, being evil, know how to give good gifts unto your children, how much more shall your father in heaven give his holy spirit to them that ask him," that is, to his children. It is this good gift, which their father, in the first place, in preference to every other, bestows on them. It was to his disciples, his spiritual children, God's children, that our Saviour said, "if I depart I will send the comforter unto you, when he, the Spirit of truth is come, he will guide you into all truth." "Be baptized," says St. Peter, "and ye shall receive the gift of the Holy Ghost." "Ye have received," says St. Paul, "the spirit of adoption, whereby we cry Abba, Father."

If you are "an inheritor of the kingdom of heaven," your salvation and happiness are secure for ever and ever. I repeat then, God's promises are to pardon, to sanctify, and to save everlastingly, as men's are to repent, to believe, and to obey to their life's end. These three promises on the part of our heavenly father, are referred to in the baptismal office, in the first Prayer, "wash him," (that is from sin or pardon him,) "sanctify him with the Holy Ghost," "finally may he come to the land of everlasting life," and again, in the first exhortation to the sponsors: "ye have prayed that our Lord Jesus Christ would vouchsafe to *release* him from sin, to *sanctify* him with the Holy Ghost, and to *give* him the kingdom of *heaven*." Pardon, grace and glory, three exceedingly great and precious promises, which God "will most surely keep and perform;" these are his part of the baptismal and confirmation covenant. Such then is the mutual covenant enjoined in the gospel. In Confirmation, you renew and ratify this covenant. You show that you approve of the act of your sponsors, that you value the ordinance of baptism, and would now seek it, had you not been brought to it in your infancy. Were you baptized in adult age? In Confirmation you renew and ratify your own act, you again testify your sense of the obligation and advantages of entering into covenant with God. When the covenant was entered into, the officiating minister was the pastor of the congregation, but when it is renewed, he officiates, who is God's chief minister, a circumstance adapted to give to the act additional dignity, and solemnity, and impressiveness. The Christian covenant *thus* specially renewed, is also renewed every time the Lord's supper is participated; for, says St. Luke, "this cup is the New Testament or covenant, (for that is the meaning of the word in the Greek) in my blood, which is shed for you," that is, this sacramental cup is the ratification of the covenant into which your disciples were admitted at your baptism.

Our subject naturally suggests some practical inquiries. Is it not, my friends, an act of great condescension on the part of God, to enter into covenant with a creature, a sinful creature? "Lord, what is man,

that thou art mindful of him, and the son of man that thou visitest him." Is it not an act of signal ingratitude and disrespect to God, as well as contrary to our highest interests, to refuse to enter into this covenant? And do not they undervalue, yea slight and reject this gracious covenant, who refuse to be Confirmed? Is it not a "great and endless comfort," to know that we are in covenant with God; that, like the Jews of old, we are his peculiar people and a chosen generation, that we are the subjects of his special and invaluable promises? Oh may we not fall from our high estate, but be steadfast immovable, and always abounding in the work of our covenanted Lord. What cause have we for thankfulness to the providence, which cast our lot in a land, where these divine promises may be sealed to us; and to the grace which inclined and enabled us to lay hold of them in the appointed way. Remember, however, that Confirmation has duties annexed to it, as well as privileges. Let your three promises at the altar be made, with previous deliberation and understandingly, sincerely and humbly. Endeavour, zealously and constantly, to do as you shall promise; and conscious, deeply conscious, of your need of divine grace, to help you to keep your vows, seek it by frequent and fervent prayer, for God giveth his holy spirit to them that ask him. Prayers, adapted to the occasion, that you may avoid and resist sin, have a lively faith, and a constant obedience, are, as I have already remarked to be found in the Book of Common Prayer, and I would particularly recommend also, the collect for the 7th Sunday after Trinity. The suitability of the Lord's prayer, I repeat, is evident, for therein we pray, "lead us not into temptation; thy kingdom come; thy will be done on earth as it is in heaven;" petitions which have a manifest correspondence with the three promises made by the confirmed. Come then, join yourselves to the Lord in a perpetual covenant, that shall not be forgotten. It will not be forgotten by God, unless, indeed, you depart irreclaimably from its conditions.

QUESTIONS.

What does the promise "to believe all the articles of the Christian faith" imply?

What books on the evidences of Christianity, were recommended?

What does the engagement, "obediently to keep God's holy will and commandments" imply?

What is the end of religious knowledge?

What summary of duty was recommended to your attention?

In the covenant, on the part of our heavenly father, how many promises are there, and what are they?

How do these promises correspond to those on the part of men?

In what passages of the baptismal office, are these divine promises referred to?

What were the *practical* inquiries suggested?

THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY CONSIDERED.

(Continued from page 175.)

The *eleventh* article of the Creed, is "I believe in the resurrection of the body." It was promised to the first man, by a merciful God, that, in virtue of the merits of the Redeemer, the consequences of the fall should be averted from the faithful. The death of the body was one of those consequences. In this promise therefore, the resurrection was plainly intimated. The translation of Enoch, and the visible ascension of Elijah also favoured the belief, that the body was destined to participate with the soul in the future life. This faith was held by Abraham: "by faith, Abraham, when he was tried, offered up Isaac: accounting that God was able to raise him up from the dead, from whence also, he received him in a figure." This doctrine was held by Moses, as our Lord informs us, "now that the dead are raised, even Moses showed at the bush," and it is avowed by Job, and David, Isaiah and Daniel, in passages familiar to the reader of the Scriptures. It is the glory of the Son of God to have shed new light on all religious subjects, and particularly on the future destiny of man. The resurrection is often asserted by our Lord, and it is the great topic of the preaching of his Apostles. St. Paul calls it one of the principles of the doctrine of Christ, and insisted on it, with his utmost eloquence, notwithstanding the insinuation of Festus, "much learning doth make thee mad; notwithstanding the contempt of the epicurean and the stoic, "what will this babbler say," and the bitter persecutions of his own countrymen. It was for inculcating this doctrine, that Peter and John were cast into prison. But here an inquiry presents itself. Does this doctrine involve an absurdity? Is a resurrection one of those things, not even in the power of the Deity to effect? If, to these questions, an affirmative answer must be given, then we are driven to the alternative of supposing that the sense of the inspired writers, has been misconceived. Let this point be distinctly understood. The Scriptures are unquestionably true. All their doctrines are consistent with reason. Any doctrine which can be proved otherwise, is certainly not a doctrine of the sacred volume. If, then, a resurrection be plainly impossible, we are bound to believe, either that the Scriptures have been corrupted, or that we have misunderstood them. The subject is undoubtedly attended with difficulty, but so are many of the operations of infinite power. To reanimate a body certainly cannot be more difficult than to create it with life, and to sustain it in being, during a succession of years. Both matter and spirit have God for their author. Their union, in a living body, was effected by him. Their separation, at death, is in consequence of his ordination. Can he not do a second time what he has done once? The divinity, who clothed himself with the body of a man, can he not clothe the human soul with its proper body? "God hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains

in scales, and the hills in a balance. Behold he taketh up the isles as a very little thing. His eyes did see our substance, yet being imperfect, and in his book all our members were written. A sparrow shall not fall to the ground without our father. The very hairs of our head are all numbered." These capacities, though utterly inconceivable by us, cannot be separated from the idea of the deity. The power to raise the dead is certainly not more extraordinary, and though we cannot conceive how it is exercised, by what process the body is recomposed and reanimated, yet we cannot doubt, that it belongs to the infinite God. Is there any thing too hard for him?

He has condescended to raise the dead in repeated instances, for the confirmation of our faith. In the Old Testament there are on record three instances of it, and as many in the New, besides those Saints who rose at the crucifixion of Christ. The resurrection of our Saviour is, however, the most conclusive evidence of a general resurrection. Raising himself, he has fully proved his ability to raise others, in conformity to his repeated promises. On this issue, he placed not only the truth of his mission in general, but of this particular doctrine. He is therefore called the first fruits of the resurrection, and the Apostle unites these events as cause and effect. "If there be no resurrection," saith he "of the dead, then is Christ not risen." But Christ is risen. That event is attested by competent witnesses, and by circumstances that cannot deceive, by better testimony than any fact in profane history can produce. Convinced of this we cannot doubt, that through Christ all shall be made alive.

Let us now consider the practical inferences from this great doctrine. And first, it admonishes us to be moderate in the indulgence of our appetites, and to cultivate temperance, soberness, and chastity. "Know ye not," saith the apostle, "that your body is the temple of the Holy Ghost?" If the occasional presence of the Holy Ghost is a motive to purity, how much more the prospect of an everlasting communion with him in heaven. Shall man presume to enter the presence of his maker, in whose sight the stars are not pure, and the heavens are not clean, with a polluted body? No, let us glorify our maker in our body, and in our spirit, which are his. "Having the promise of a resurrection, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Again, the hope of the resurrection ought to fill the heart with pious gratitude and gladness. It was this which made Job, the man of universal afflictions, as he has been called, exceedingly joyful amid all his tribulations. "I know," he triumphantly exclaims, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh, I shall see God." It was this which enabled Abraham to perform the most painful duty, even to surrender his only Son as a victim on the altar of God. And he who was a man of sorrows and acquainted with grief, who in his sufferings was a type of our blessed Lord, rested on this hope as an anchor to the soul both sure and steadfast. It is the great subject of the animating hymn of Isaiah: "Thy dead men shall live, together with my dead body shall they arise.

Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Behold the seven brothers in Maccabees, submitting to torture and death, without a murmur, whilst their pious mother thus encouraged them: "fear not this tormentor, doubtless the Creator will of his own mercy give you breath and life again." It was *this* which consoled Martha under the loss of her beloved Lazarus: "I know," she says, "that he shall rise again in the resurrection at the last day," and St. Paul, though troubled on every side and cast down, was not in despair, for he had hope towards God, that there should be a resurrection of the dead. Surely we who enjoy the revelation of a truth so consoling under the loss of friends, in sickness, and at the hour of death, have reason to bless God, rejoice, and be glad.

Let us now consider some of the circumstances attendant upon this resurrection. So wonderful is it in itself, that our Lord introduces information respecting it, with this preface: "*marvel* not at *this*, for the hour is coming in the which, all that are in the graves shall come forth." The circumstances connected with it however, are calculated to increase our amazement. Observe the extensive influence of this event. All nature will be affected by it. It was a day to be remembered when there were thunders and lightnings, and mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the whole mount quaked greatly. But the scene will be much more remarkable when the Lord shall come the second time from above, for then the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. The trumpet on Sinai sounded long, waxed louder and louder, and caused a trembling through the camp of Israel. But the trump of the angel, the last trump which earth is to hear, will transmit its sound on the four winds, from one end of heaven to the other, it will be heard by the living and the dead, in earth and on ocean. In a moment, in the twinkling of an eye, the Almighty will be seen; his power will be felt; and his voice heard by the universe of beings. Surely our God is dreadful in majesty, doing wonders. "The day of the Lord is great and very terrible; and who can abide it?"

Observe some of the consequences of this event. With what body do the dead come? God, replies his apostle, giveth them a body as it hath pleased him. Every one will have a body adapted to the eternal condition on which he then enters. Of the kind of body, with which the unbeliever will be clothed, we are not informed; but the righteous are promised a body, fashioned like unto the glorious body of the Lord Jesus Christ. *They* are to lay aside this vile body, the subject of corruption and mortality, and to put on an incorruptible, and immortal body. The plant droops in the evening, but it revives in the morning with new vigour and beauty. The worm shakes off its shell, and enters the light on wings of pleasure clothed in gold and purple. The sun sets in clouds, but he rises in majesty and splendour. Would you have some idea of the wonderful change effected, in the persons of the righteous, at the resurrection? Open the sepulchre, and when you have glanced at the worm, turn and behold Moses des-

cending from mount Sinai, with his face illuminated by the divine presence. Behold the angel seated on your Lord's tomb, with a countenance like lightning, and raiment white as snow; or the blessed Jesus standing on the mount of transfiguration, in all the majesty of his glory. Such is to be your appearance, when death is swallowed up in victory! To the disciples of Christ will be imparted some rays of that glory, at the sight of which, Peter, James, and John, trembled and fell to the earth. Hear the testimony of our Lord: "*then shall the righteous shine forth as the sun in the kingdom of their father.*"

But there is another and the most important consequence of the resurrection, "they that have done good shall come forth to the resurrection of life, and they that have done evil, unto the resurrection of damnation." To weaken the faith of the Christian in this doctrine, some ingenious persecutors scattered in rivers the ashes of martyred saints. By what means these can be gathered together: whether they shall arise with the same body which they had at the hour of death: how man's identity will be preserved, that is, how he shall be distinguished by his friends, and retain his consciousness of deeds done in a different body. *These* are questions unprofitable, and fruitful of contention. God is able to preserve our identity, and he will reward or punish us according to our character. This is all that it concerns us to *know*. Of this therefore, we have abundant evidence, and this is the circumstance continually pressed on our attention, whenever the subject of the resurrection is introduced by the inspired writers: "the sea," says St. John, "gave up the dead that were in it, and death and hell delivered up the dead that were in them; and they were judged every man according to their works." Now is the day of sentence, the morning of glory or of ruin. St. Paul links together the same great events, and Daniel with peculiar felicity of expression: "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Now is the period, when his master appearing, the Christian shall be like him. Now is "that day," when Paul, and not he only, but they also that love Christ's appearing, shall receive the crown of righteousness laid up, and enter the mansions prepared for them in heaven. This is the day of the sentences: "come ye blessed, and depart ye cursed." Is the resurrection a solemn and interesting occurrence? How much more its inseparable consequence, the judgment! Oh may we be enabled so to prepare for these events, that we may meet them not with hearts failing us for fear, but looking to our father in heaven, and our blessed Redeemer, and lifting up our heads in humble confidence that our redemption draweth nigh.

In the Creed you profess your faith in the resurrection. You now see the grounds on which that faith is founded, and the solid reasons of the hope that is in you. The subject before us very naturally awakens curiosity. But the Scriptures give no countenance to this propensity. They reveal those circumstances only, which are calculated to influence our practice. The doctrines of revelation, it cannot be too often mentioned, are designed to delight the imagination, to exercise the understanding, and to interest the feelings no farther than these objects

will conduce to that great one in which all its means centre, the amelioration of the heart. On the wonders of the resurrection and its effects, the inspired writers expatiate with no other view than to strengthen our faith in the power, the justice, and the mercy of its author the Lord our God.

If we had a proper faith in the future life, and good hope of a joyful resurrection, we should be patient under our sorrows, knowing that they are but for a moment, and that in *that* life, they will be no more remembered, or remembered only with satisfaction as being forever escaped, and having contributed to our ultimate felicity and glory. Such a faith would effectually wean us from this world, and extinguish our ardour in the pursuit of its pomps and vanities, for we should then realize, that they are not worthy to be compared with the hope set before us, even that glory which is the portion of the faithful.

The *expectation* of a future life properly entertained, would establish perfect peace and good will among men, for they would then perceive that their differences are the veriest trifles; and would recognize the strongest motives to brotherly affection, in the consideration that they were fellow travellers, on a short journey to the same house of their one father and Redeemer. Oh, if we had an abiding recollection, that this mortal must one day put on immortality, how many sins should we avoid; how many deficiencies in our character would be supplied; how comparatively easy should we find the task of overcoming our evil nature, of resisting the temptations of Satan and this wicked world; how much more satisfactorily to ourselves and to our heavenly father, would be that preparation for the judgment which he requires of us! The time is short, but life is without end. *In that time* man must become reconciled to God through Jesus Christ, or he will be in a state of separation from him, and from happiness for ever and ever. In that time, the honours and the invaluable inheritance of heaven, are to be secured, or they will be everlastingly forfeited. Let not familiarity with these great truths lead any one, to undervalue them. *They* are principles which should enter into all your proceedings. Let them regulate your intercourse with your fellow men, the employment of your time, and the direction of your faculties and affections. Let the knowledge of your *true* condition govern your every action, and the immortality with which every soul and body shall be clothed, may it be in your case associated not with shame and misery, but with glory and honour.—*Amen.*

FOR THE GOSPEL MESSENGER.

REMARKS ON CERTAIN PASSAGES OF BISHOP WHITE'S CHARGE.

A writer in a late number of the Churchman, under the signature of M., has adduced passages from the late charge of the venerable Bishop White, to shew, 1st. "That to maintain the divine institution of episcopacy without denying the validity of a non-episcopal ministry, is the medium ground on the question taken by the Church of England. 2d. That to deny the validity of a non-episcopal ministry, is an ex-

treme opinion, and not one necessarily flowing from maintaining the divine institution of episcopacy. 3d. That this extreme is a matter of private opinion, and not to be obtruded as the determination of the Church." The statement of this writer is at least, not discreetly made; and it may not be without its use, to place in another manner, before the members of our Church, who may avail themselves of your work, the inferences from the language of Bishop White, which, at once in justice to him, and for the sake of our Church's unity and order, it may be found very satisfactorily to warrant.

The passage quoted from the Charge by M. is the following: "With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all communions, destitute of the episcopacy, as departing from the essentials of the christian faith, and as aliens from the covenants of promise. Let it be borne in mind, that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her articles and in her ordinal, there has been regarded the precise medium here advocated, contemporary with the enactment of them, there are uncontradictory facts, which are their safe expositors, and undeniable evidence of the sense of the reformers. If there should be any among us, who make larger conclusions from the same premises, it is matter of private opinion, and not to be obtruded as the determination of the Church. The deliverer of the present Charge, in the exercise of the like freedom of opinion, is rather disposed to adopt the sentiment of an able and learned Archbishop of Canterbury, (Dr. Wake) where he says in a letter to an eminent foreign divine, 'far from me, be such an obdurate heart, as that, because of this defect, (meaning the want of the episcopacy) I should say of some, (meaning of Churches correct in the faith) that they are to be cut off from our communion; or I should pronounce with over ardent writers among us, that they have no valid sacraments and are scarcely christian.' Many English prelates may be cited to the same effect. But let it suffice to name a man than whom no other, has been more respected in the mother Church, and who lived in the age next to that of the reformation, the Rev. Richard Hooker. The said profound divine, in reference to Churches not episcopal, holds the language, 'This their imperfection I had rather lament, considering that men oftentimes, without any fault of their own, may be drawn to want that kind of regimen which is best, and to content themselves, with that, which either the irremediable error of former times, or the necessity of the present, hath cast upon them.'"

Now, besides this passage, let me adduce from the Charge, the following, and then see to what inferences, we may with most justice, at once, to the venerable writer and his subject, find ourselves led.

"When that Church (the Church of England) reformed from popery, it was with the purpose of altering no further than, wherein the existing power had departed from scriptural and immediately succeeding times. *They found that in the origin of the ministry it comprehended three orders*, the highest of which were the apostles, and others

whom they associated with themselves in the same supereminent trust, to be transmitted by them, in perpetual succession. Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act, or indeed any other independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception, and without strife, for fifteen hundred years, and until the era of the reformation. On the continent of Europe many respectable bodies of the reformed, saw no way of accomplishing their work, but by dispensing with Episcopacy, partly because of there being no reforming bishops, and partly from the subjects being much interwoven with secular interests, over which the reformers had no control. Whatever may be the measure of allowance due to exterior necessity, there did not exist any such hindrance in England; and therefore her Church availed itself of the advantage of combining ancient order with recently acquired liberty."

"These facts are probably as familiar to the clerical hearer, as to the writer of them. But this exercise being prospective, it was expedient briefly to lay the ground for the *Charge* to be now given, with the hope of its being acted on by those who shall be associated with, or succeed us in the ministry, that they *consistently* sustain this point of the *divine institution of the Episcopacy*, not *accommodating in the least degree*, to contrary opinion. When this characteristic of our communion is lost sight of, under any *specious plea of temporary accommodation to popular prejudice*, instead of being *conciliatory*, as is imagined, it brings conflicting opinions into view to the loss of Christian charity; or if this be not the consequence, to the sacrifice of a *truth of scripture*. As to our fellow Christians of other denominations, when any of them obtrude on us men not episcopally ordained, however it may put on the form of liberality, and profess for its object the promoting of Christian unity, it is too decisive a proof of a spirit, which, if the character of the times permitted, would wrest from our Church her present freedom of religious profession, and put her members under the restraint of partial laws."

Now, instead of the opinions gathered by M., as most prominently appearing on the face of the language of Bishop White, I find myself enabled very satisfactorily to infer from it, taken not as it appears only where M. has quoted it, but as found in these other passages also, as follows:

1st. That Bishop White holds with the Church of England, "that in the origin of the ministry, it comprehended three orders, the highest of which were the apostles, and others whom they associated with themselves in the same supereminent trust, to be transmitted by them in *perpetual succession*; and that ordination in particular was the province of none but the first of these three orders, without any evidence of its being invaded until the very era of the reformation."

2d. That Bishop White is desirous to be understood to *charge* those who may be associated with or may succeed himself and others in the ministry, that they with firm consistency sustain the *divine institution of Episcopacy*, and in no manner, even compromise it, or countenance "a contrary opinion."

3d. That all temporary accommodation to popular prejudice, on the subject, is certainly productive of evil, rather than of good—as “bringing conflicting opinions into view, to the loss of Christian charity, or, if this be not the consequence, to the *sacrifice of a truth of Scripture.*”

4th. That the *extreme*, spoken of by Bishop White in this language, is the extreme of *denouncing* all communions destitute of the Episcopacy; and not the *extreme* of *thinking*, that the authority of their ministry is insufficient: his conduct and that which he recommends, being, after the example of the Church of England, to be satisfied with asserting and maintaining that which is considered to be right and true; without presuming to deal denunciation and anathemas against those who will not also assert and maintain it.

I would be permitted to subjoin, that the example of Bishop White, is a very satisfactory comment on his language as found in these passages. In no instance or circumstance whatever, has he been known practically to recognize or admit the validity of non-episcopal ministrations; with pure consistency sustaining, by his official conduct in the long course of his ministry, the peculiar sense of the Church of which he is, “leaving all dissent from it, to the righteous judgment of God, and exercising so much charity, as is due to human fallibility and frailty on the one hand, and on the other hand, does not exact the *surrender of unchangeable truth.*”*

With respect to the reference, which the venerable and learned author of the Charge, has made to sentiments, in consonance with his own, expressed by Archbishop Wake and by Hooker, I may perhaps be permitted to regret (and it is felt to be in perfect consistency with all the deference that is due to one, than whom a wiser has seldom lived, that I do so,) that these quotations had not been omitted. They may indeed, by those who will well consider them, be seen to convey nothing inconsistent with the sentiments of a sound member of the Church of England; and will admit of the very construction, which we may feel ourselves authorised to give to the language and the conduct of Bishop White himself. Still, they are likely to be misunderstood; and there are few, comparatively, who will read them with the necessary reference to the *policy*, which may not unfairly be supposed, to have induced such an expression of sentiments of congeniality and brotherly kindness towards the reformed on the continent. It had been a probably safer course, to leave them to speak their own qualified import, to any who might need their help, in connexion with circumstances similar to those, which, in their several periods, made Wake and Hooker utter them.

E. C. A.

FOR THE GOSPEL MESSENGER.

THE OFFICE OF A BISHOP.

Under this title, in the Charleston Observer of April 19th, attention is invited to a sermon, the design of which was to prove the doctrine of ministerial *parity*. One of the arguments was the identity of names; or that the name bishop and elder, are in Scripture applied to the same

officer in the Church. Now this is not denied, but the question still remains: do not the Scriptures recognize a class or order of ministers, having functions to be performed by them *exclusively*, and also two other classes of ministers, over whom the former class held jurisdiction? This question, the sermon does not meet. On the contrary, the text first referred to, Acts xx. 17, 18, shews St. Paul *calling* the elders together, these elders promptly *obeying*, and he *charging* them. Here then was imparity. Paul was the superior, and they subordinate ministers, and whether you call them elders or overseers, or bishops, is not material. You say, these elders of Ephesus were equals. We grant it, but it does not follow that *they* had no ecclesiastical superior; Paul was evidently superior, and so was Timothy, for *he* also had authority to charge them, (see 1 Ep. i. 3, and v. 1.) Timothy had authority to ordain, v. 22, in the original it is "Lay *thou*," but where are these powers of government and ordination given to one of these elders?

The epistle to the Philippians is addressed to the bishops and deacons, and we are told these bishops were elders, but does it follow that they had no ecclesiastical superior? Might not the diocese of Philippi have been vacant at the time? Assuredly the not naming their superior minister does not *prove* that they had none. Fortunately we have the reason, why he was not named. Their chief minister, who in those days was named the apostle, as in our times he is named the bishop (this title having now become discriminate) happened to be absent, and in fact was the bearer of this epistle from an *inspired* apostle. His name was Epaphroditus, (see ii. 25,) in which he is called "your messenger," but in the original the word is apostolos. (See also the end of the epistle.)

In 1 Timothy, iii. the sermon sees only two orders named bishops, (that is elders) and deacons, but in the superior order was Timothy himself. The epistle tells him *his* duties, (and he was the chief minister) and it instructs the inferior ministers of the second and third order, viz. the bishops and elders, also. As to 1 Timothy, iv. 14, it does not prove that Timothy was ordained by a presbytery, for in 2 Timothy i. 6, St. Paul says he was ordained "by the laying on of *his* hands;" the presbytery merely concurring, as the first text shews, for the word is "*with*," not "by," just as, now in the Episcopal Church, the bishop ordains *by* the "laying on of his hands," and the presbyters concur, *with* the laying on of their hands.

Whitby is quoted, as if favouring parity, which he is so far from doing that he says (I quote the whole passage) "having done the work for which he was bid to stay at Ephesus, he (Timothy) might go on to other places, doing the work of an evangelist, and settling ordinary church governors, bishops, presbyters and deacons where they were wanting," &c. Titus i. 5, is referred to in proof, that he had authority to ordain *only* one order of ministers, viz. elders. But what is the state of the case; *he* was the chief minister in that island, as this very text proves, for it declares he was left with authority to govern or "sit things in order," and to "ordain," of course such as were needed. Bishops are not named because Crete had already its bishop.

It is not our purpose to vindicate the doctrine of ministerial imparity, but simply to question the soundness of the arguments against it, which have been now noticed. The tract, intitled "Episcopacy tested by Scripture," we would recommend to the attention of those who desire to know the truth, and while we agree with the writer of the sermon, that the Bible, not the fathers, must *settle* the question, we take leave to remind him, that Chillingworth, whom he refers to with approbation, for having said "the Bible is the religion of protestants," was an Episcopalian.

P. M.

CATECHISING.

The importance attributed by the Protestant Episcopal Church to this mode of "preaching the gospel to every creature," is well known. And it is an interesting sign of the times, that its value is beginning to be acknowledged, and its efficacy put to trial by other denominations. A missionary from the Congregationalists of New-England, in a late work, strongly recommends it, under the title of "Conversational Preaching." It was the preferable mode, according to the judgment of those most successful missionaries, the Moravians; and the latest writers on the subject of Christianizing our blacks, consider catechising or "cottage preaching" (as it has been called) the most promising instrument. The eminent Bishop Hall, in his treatise intitled "The old Religion," writes as follows:—"It was the observation of the learnedest king, that ever sat hitherto in the English throne, that the cause of the miscarriage of our people into popery and other errors, was their ungroundedness in the points of catechism. How should those souls be but carried about with every wind doctrine, that are not well ballasted with solid informations? Whence it was that his said late majesty, of happy memory, gave public order for bestowing the latter part of God's day in familiar catechising, than which, nothing could be devised more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers that taxed this course as prejudicial to preaching; since, in truth, the most useful of all preaching is catechetical. This lays the grounds; the other raiseth the walls and roof. This informs the judgment: that stirs up the affections. What good use is there of those affections, that run before the judgment? Or of those walls, that want a foundation? For my part, I have spent the *greater half of my life* in this station of our holy service; I thank God, not unpainfully, not unprofitably.* But there is no one thing, whereof I repent so much, as not to have bestowed more hours in this public exercise of catechism. In regard whereof, I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference."†

"We see catechising of children, than which nothing can be conceived more profitable and necessary in God's Church, is grown utterly

* Fuller says, in his *Worthies of England*, that Hall's little catechism had done great good in the populous parish of Waltham; and I could wish," says he, "that ordinance more generally used all over England."

† Works vol. ix. pp. 224, 225.

out of fashion. And what woeful distractions of opinions, what horrible paradoxes of contradiction to the articles of Christian faith, have been and are daily broached to the world, what good heart can but tremble to consider? Certainly, it was not without great reason, that our wise and learned King James, of blessed memory, when complaint was made to him of the growth of popery in his time, returned answer, that all this was for the want of catechising; for, surely, if the younger sort were soundly seasoned with true knowledge of the grounds of religion, they could not be so easily *carried away with every wind of doctrine.*"

THE EXCELLENCY OF THE BOOK OF COMMON PRAYER.

On this subject, on which so much has been written, we have the following comprehensive and forcible remarks in the "address of the Bishop White Prayer-book Society." We need not add that the "appeal" is equally applicable in favour of the "Ladies Prayer-book Society" of our diocese. In connexion with this extract we introduce the following remark of a distinguished presbyterian clergyman, "stick to your Prayer-book, let nothing induce you to abandon it. You are safe from heresy and fanaticism, while you retain it. These enemies will overwhelm you as they are doing us, if you let go this sheet anchor of your Church."

"The Prayer Book is, next to the Bible, the very best book that can be distributed. It has no uninspired rival. Pervaded by the spirit and clothed in the language of the Bible, explicit in its annunciation and methodical in its arrangement of the facts and truths of redemption, deeply spiritual in its tendency, full of rich experience and pure devotion, of touching simplicity, and most commanding elevation in its style, so perspicuous and scriptural and true to the heart in its tone and texture, as to wind itself around the affections of the most lowly and the most exalted; we are but pronouncing the judgment, not of Episcopalians only, but of almost every class of Protestants, of the pious, judicious, and holy of every denomination, that have studied its character, when we declare that, next to the Scriptures, the Prayer-book is best adapted to general circulation; expressing the truths of God, and of eternity," in a style that has been always admired, but seldom successively imitated, and never equalled, which is full without verbosity, fervid without enthusiasm, refined without the appearance of refinement, and solemn without the affectation of solemnity." It is a book for all classes, ages, conditions, and characters, calculated to render them holier and happier on earth, and thus to promote their advancement to the enjoyments of heaven.

We ask your aid to circulate the Prayer-book, because it embodies a sound view of the great doctrines of the Reformation, and is thus calculated to promote and to preserve the great truths which that event drew forth. At a period when the religious world presents to view, a troubled sea of unsettled opinions, conflicting thought, dissolved establishments, deserted standards, fanaticism and enthusiasm, warring with sober truth and holy practice, old errors fiercely contending for

readmission to the faith of men, metaphysical notions entrenching on long fixed sentiments, and the Christian mind driven to and fro, often almost reckless as to ever reaching the haven of eternal rest, or even as to the very existence of such a haven, under such circumstances we have to thank God, that the Prayer-book has been and continues to be, under him, the sheet anchor of the Church; which though she may have felt the swellings of the billows as they rose and fell, and the force of the tempest which has swept across her, is still safe riding out the storm, which has spread such wide desolation among her sister Churches of the Reformation. Within her pale the great principles of that event still flourish, evincing the superior wisdom of the English reformers, in establishing a liturgy, as the bulwark of the reformed religion. In the circulation of the Prayer-book, we have an already tested means of preserving the influence and spirit of the Protestant Reformation, and we appeal to you, therefore, as *Protestant* Episcopalians to aid us in the enterprize.

This aid is solicited also because the circulation of the Prayer-book is obviously a sure means of promoting the cause of Christ, and of our beloved Church. It can produce no other effect, if it exert any influence at all. In the distribution of this book, our form of worship, our articles of faith, and an authorized exposition of our Creed through the medium of prayers, the catechism, religious offices, psalms and hymns, all travel side by side. The book can hardly be opened without disclosing its basis to be the written word of God, and its essential appendages, a Christian Church, and a Christian ministry. It implies, involves, demands the Bible. In the emphatic language of a Right Reverend Prelate, "the Bible may go where the Prayer-book does not follow, but depend upon it, the Prayer-book will never precede, that it does not draw the Bible after. The Prayer-book is but a key to the Bible, and of what use is the key without the lock? It is but the mirror of the Bible, and of what use is the mirror where there is no object to reflect?" The cause of Christ must be subserved by it, because it presents to view, HIM, his gospel, his Church, his acts, his person, his offices, his power, his mediation, his grace, his providence Him, in every relation which he holds to the sinful children of men, and this too, in the very spirit which becomes those who have been by him redeemed, and ransomed unto God.

The actual and ascertained usefulness of the Prayer-book, in promoting the interests of religion and the Church, presents additional inducement for its circulation. The Church in Virginia may be said to be rising into glory upon the recollections and influence of the Prayer-book. Prelates are now engaged in scenes of her self-denying service, who trace their first knowledge and favourable impressions of the Church to this book. Flourishing congregations exist in various sections of our country, first drawn together round the nucleus of a single family, faithfully using this holy treasure.

The demand for it is great. It is needed wherever the efforts of our missionaries are made. It is needed among many established congregations. It is needed for those who, though not of us, do yet admire and prize this book of our affections. It is needed by many who

would gladly receive it if offered, and who, now ignorant of its value, might, by the possession of it, become, through the divine blessing, as others have, the friends of our Church, and the humble servants of our God and Saviour.

On these grounds we ask, brethren, your countenance to this project, and the practical approbation of cheerful and liberal contributions. They authorize us, we think, to solicit for our society a place in your affections, and a portion of your zeal. If you are seeking to diffuse among men, sound and wholesome expositions of God's word, an attractive form of Christian doctrine and devotion, such views as will induce them to seek the means of grace and hopes of glory: if you esteem Protestant doctrines and principles to be worthy of regard, and desire to have them more widely disseminated in their reforming and chastened influence: if your hearts are touched with true anxiety for the spiritual welfare and final salvation of your fellow sinners, with regard for the wants of men, with love for the Church of Christ, with a sense of responsibility for your privileges, and with that holy principle which subjects mind, talent, wealth, and influence to the cause of religion and God; then we urge you to be forward and liberal in the support and furtherance of this Society."

BISHOP PORTEUS' PLAN.

Extracts from "An Essay towards a plan for the Conversion of the Negro Slaves on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts;" written in 1784, by the Bishop of London, (Porteus.)

"The first and most essential step towards a real and effectual conversion of our negroes would be the appointment of a missionary, properly qualified for that important and difficult undertaking. He should be a clergyman sought out for in this country, of approved ability, piety, humanity, industry, and a fervent, yet prudent zeal, for the interests of religion, and the salvation of those committed to his care." * * * "The clergyman might be called, the 'guardian of the negroes;' and his province should be to superintend the moral and spiritual concerns of the slaves, to take upon himself the religious instruction of the *adult* negroes, and to take particular care that all the negro children are taught to read by the catechist and the two assistant women, (now employed by the Society,) and also that they are diligently instructed by the *catechist* in the principles of the Christian religion, till they are fifteen years of age, when they shall be instructed by *himself* with the adult negroes.

"This instruction of the negro children from their earliest years is one of the most important and essential parts of the whole plan; for it is to the education of the *young* negroes that we are principally to look for the success of our spiritual labours. These may be easily taught to understand and to speak the English language with fluency;

these may be brought up from their earliest youth in habits of virtue, and restrained from all licentious indulgences: these may have the principles and the precepts of religion impressed so early upon their tender minds as to sink deep, and to take firm root, and bring forth the fruits of a truly Christian life. To this great object, therefore, must our chief attention be directed; and as almost every thing must depend on the ability, the integrity, the assiduity, the perseverance of the person to whom we commit so important a charge, it is impossible for us to be too careful and too circumspect in our choice of a Catechist. He must consider it as his province, not merely to teach the negroes the use of letters, but the elements of Christianity; not only to improve their understandings, but to form their hearts. For this purpose they must be put into his hands the moment they are capable of articulating their words, and their instruction must be pursued with unremitting diligence. So long as they continue too young to work, they may be kept constantly in the school; as they grow fit to labour, their attendance on the Catechist must gradually lessen, till at length they take their full share of work with the grown negroes.

"A school of this nature was formerly established by the Society of Charlestown in South Carolina, about the year 1745, under the direction of Mr. Garden, the Bishop of London's commissary in that province. This school flourished greatly, and seemed to answer their utmost wishes. There were at one time sixty scholars in it, and twenty young negroes were annually sent out from it well instructed in the English language, and the Christian faith. Mr. Garden, in his letters to the Society, speaks in the highest terms of the progress made by his scholars, and says, that the negroes themselves were highly pleased with their own acquirements. But it is supposed, that on a parochial establishment being made in Charlestown by government, this excellent institution was dropped; for after the year 1751, no further mention is made of it in the minutes of the Society. From what little we know of it, however, we may justly conceive the most pleasing hopes from a similar foundation at Barbadoes.

"The next consideration is in what method are the grown negroes to be instructed; and how much time is to be appropriated to this purpose. Our Catechists, in the instructions they have hitherto given to the negroes, seem in general to have confined themselves to the use of tracts, which, though excellent in their kind, and highly useful and proper for more cultivated minds, yet contain many things much above the comprehension of a negro. It may indeed be doubted, whether any of the religious tracts now in use among us, are sufficiently level to their capacities. It will be found necessary perhaps, to draw up something for their use. This, probably the Society would think fit to leave to the superintending clergyman, whom we called the Guardian of the Negroes, and might be deferred till he had made himself well acquainted with their tempers, capacities, dispositions, manners customs, peculiar idioms, and modes of thinking; to all which, the method of instruction should be carefully and skilfully accommodated.* In

* Since this was written, two very useful tracts, namely, viz: *An Abridgement of Bishop Wilson's Instructions for the Indians, and Lectures given to the Negroes*

general, it is obvious that the lectures given them, and the sermons preached to them, should be as easy, simple, perspicuous, and familiar as possible; beginning with a few of the plainest doctrines of revealed religion, and from these deducing the great practical duties of piety, mercy, justice, temperance, chastity, fidelity, honesty, industry, obedience, contentment, patience, and resignation. Above all things, some of the most useful, most intelligible, and most affecting passages of Scripture should be selected and explained to them out of the historical books of the Old Testament, the Psalms, and Proverbs, but principally from the Gospels, from the discourses and parables of our Lord, and the narratives of his sufferings, death, and resurrection; which last are calculated, and are by experience found, to strike their minds more forcibly than any other topics.

"It is the practice in the French plantations* for the slaves to join in a short prayer in the field before they begin work, and in the evening when they finish it. It does not appear that there is any such custom on the Society's plantations. It would therefore, be highly proper and useful to introduce it and to order both the missionaries and the managers to join with the negroes in these field prayers with the utmost solemnity and devotion. A short form of prayer for this purpose should be composed by the guardian, and other forms, also to be used by the slaves in private, morning and evening. In these prayers might be briefly expressed some of the principal duties of a Christian life, which by being constantly repeated, would be insensibly and deeply impressed both upon their memory and their hearts; and thus these short petitions, while they excited pious affections, would convey at the same time much useful knowledge.

"The same good purposes might also be answered in another and still more pleasing way. Many of the negroes have a natural turn for music, and are frequently heard to sing in their rude and artless way at their work. This propensity might be improved to the purposes of devotion, as well as of instruction, by composing short hymns, which should (like the prayers) contain some of the chief doctrines and precepts of the gospel, and should be set to plain, easy, solemn psalm tunes, as nearly resembling their own simple melody as possible. These might be used not only in the Church, but when their task was finished in the field, and on other joyful occasions. This would make them see Christianity in a much more pleasing light than they generally do, would make instruction a delight rather than a task to them, and would be found probably a much more effectual way of fixing their attention, and improving their minds, than any other that can be devised." * * * "In order to lighten the burden of the Minister and Catechist as well as to facilitate and accelerate the entire conversion of our negroes as much as possible, it would be of the

by Mr. Duke, late Rector of St. Thomas in Barbadoes, have been printed and dispersed over the West-India islands, by that very respectable Society, the Associates of the late Dr. Bray.

* What is here said of the French plantations, was written before the French revolution; what alterations may have been introduced into their islands by that revolution I know not.

utmost use to select six or seven of the quickest and most docile of their children; to train them up with peculiar care and diligence to a complete knowledge of the English language, and the most essential doctrines and duties of Christianity; and then employ them as assistants in teaching the other negroes." * * * "But besides the instruction given to the negroes on the Lord's day, it may deserve consideration, whether a religious Society, as ours is, would not think it expedient to allow a respite of one hour in every day, to a certain number of slaves, for the purpose of attending their spiritual teacher, so that all of them, in rotation, may enjoy this benefit. Suppose for instance, the whole number of slaves to be three hundred. Let fifty of them every day have one hour of rest extraordinary allowed them at noon, and let them employ that hour in acquiring the rudiments of Christianity. In the course of a week the whole gang will have had one hour's instruction, and only one hour's labour of the whole number of negroes will be lost to the plantation in the six working days. Indeed it is probable that there would be no loss of labour at all; for they would make ample amends for this little relaxation by redoubled diligence the rest of the day. And it would have this further good consequence, that in conjunction with the other expedients already recommended, it would tend to make their religious instruction not what they are too apt to think it, a *task* and a *burthen*, but a *privilege* and *indulgence*, and *relaxation* from toil; and they would most gladly exchange an hour's bodily labour, for so much mental improvement. This hour in every day, added to their daily prayers and hymns, to their Sunday worship, and Sunday sermons, lectures and examinations, would probably be sufficient for furnishing their minds, with a very competent knowledge of the Christian faith."



FOR THE GOSPEL MESSENGER.

A LETTER TO THE REV. A. E.,

Chairman of the Committee, on the state of the Church, of the Convention at Virginia.

"16th June, 1834.

Rev. and Dear Sir,—In the Recorder of 7th June, I have read your report, with which (with some exceptions) I am very much pleased. It contains these sensible, and impressive remarks: "The errors and extravagancies of a false zeal and a bewildering fanaticism, are multiplying all around us, in spite even of the loudest censures and opposition of the most prudent and pious of all the different denominations; and the deepest anxiety is felt, lest any members of our beloved communion should be drawn into the approbation or adoption of any one of what are termed 'the new light measures,' all of which, we would be understood, most explicitly, to disclaim and to condemn, as tending to produce only a spurious and pernicious excitement, and as constituting, not simply an equivocal system of expedients, but the merest machinery and excesses of fanaticism. Among the subjects that call upon us, not only for congratulations, but also for ardent gratitude to the Great Head of the Church, your Committee would mention the de-

cided improvement that seems to have taken place, in attachment to the distinctive principles of our Church."

"Your Committee feel the most unbounded assurance, that the most efficacious, and under the divine blessing, the only infallible security against the fanatical 'inventions of men in the worship of God, and against the deplorable and soul wasting disorders and heresies, which follow in their train, has ever been and ever will be found to be, *a strict and conscientious adherence to the rubrics and canons, to the ordinances and institutions of the Church.* God himself has joined the leading truths and duties, the rich promises and blessings, with the *ordinary* institutions and ordinances of religion; and what God has joined together, let not man put asunder."

One who has been an anxious observer of ecclesiastical proceedings for more than twenty years, says to you, every word in that sentence "the only infallible security &c." is strictly true, and as a friend of the Church he thanks you, for having *so* said, *then* and *there*, while he rejoices that the said report "in every item and clause of it, was unanimously concurred in" by the members of the Committee. But in the same Recorder he reads as follow: The Lord's supper was administered (during the session of the Convention, see a letter to the editor,) to about 200 persons, accompanied by several touching and pathetic addresses." In a document of the Virginia Convention, in the same Recorder, he reads: "We spent an agreeable and we hope useful time, in frequent services, beginning with the rising sun, and having also midday, afternoon and evening exercises." Now, to you so conversant with canons, rubrics, ordinances and institutions of our Church, as not to need to have them specially referred to, I submit, these two questions:

1. Is the interruption of the prescribed service for the holy communion, by the interpolation of addresses (although "pathetic and touching,") consistent with the rubrics?

2. Are meetings for public worship four times a day, consistent with the custom of our Church, and the spirit of its liturgy, to say nothing of its letter, for I am to presume that on an occasion of public worship, "no other prayers than those prescribed in the said book" (Canon 45,) were used?

If these inquiries can be answered to the satisfaction of *yourself*, and that of every one who maintains with you, that the institutions, &c. of the Church should be strictly adhered to,*a communication addressed to the "Editors of the Gospel Messenger" for publication in that paper, or such an answer printed in the "Episcopal Recorder" or the "Churchman" will be very acceptable and indeed gratifying to

One of many whose hearts tremble for the Ark of God.



REPROOF TO ONE WHO CURSED HIS CATTLE.

"My friend, those brutes have not souls, they are not capable of damnation. But you have an immortal soul, and your curses must fall on yourself." These words, uttered by a passing stranger, proved the means of awakening a train of salutary thought, and the cattle driver became circumspect, harmless, and more, a seeker of salvation.

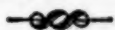
EXTRACTS FROM REV. DR. TYNG'S ADDRESS,

On laying the Corner-Stone of the "Church of the Epiphany."

"We consider the present occasion as one of peculiar interest to the Protestant Episcopal Church. To this particular branch of the great spiritual family of redeemed souls, we are here desiring to add another active member. We deposit in our corner-stone, the Book of Common Prayer, in token that we adopt, and design to cherish and perpetuate, the truly scriptural Liturgy which has descended to us from our fathers, and the possession of which, we deem one of our choicest spiritual blessings. We would follow in 'the footsteps of the flock,' and profit by the experience, and be instructed by the wisdom, of the thousands who have been assisted in their path to glory by this 'form of sound words.' We deposit also in our corner-stone, the Journals of the General and State Conventions, the Canons of the Church, and the Charges of the Bishop and Assistant Bishop of the Church in Pennsylvania, to testify our adherence to that discipline and government, which in the great principles of its system, has been handed down in the Church from Apostolic times. As Episcopalians, we erect a house for the ministration 'of the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church hath received the same.' And while we desire to transmit to others, the treasures which our fathers have handed down to us, we would do it in the spirit which the Church inculcates. The characteristic of the Episcopal Church, as the experience of this community will certainly testify, undoubtedly is, great moderation and uniform charity, united with entire decision in declaring the truths which she has received. This spirit we desire to obtain and cultivate. *The distinctive principles of the Episcopal Church, are such as commend themselves to our judgments in our search for truth,—and being embraced, enlist the warm affections of our hearts.* We find in her a constant holding forth of the word of life; a lifting up of Christ in all her services and ordinances as evidently crucified for men; the reiterated, faithful exhibition of the saving truths, which the word of God declares. In this, established in her Liturgy, and interwoven in her very existence, we find her grand distinction. She is honourable among men, and she is honoured and defended by us, because she never forgets to honour her glorious Lord. *We behold in her, a ministry, which, as the result of continuing investigations, we are the more convinced, is divine in its origin, and apostolical in its arrangement.* We find in her administered as we believe with valid authority, the sacraments which the Lord ordained for his Church. We meet an arrangement for the public services of religious worship; the decorum, usefulness, beauty, and interest of which advance it in our estimation, in proportion as it is tried and known. And, though we would not be blind to minor imperfections, if such there are in her system, still, after looking diligently among men with the standards of the Scripture, we find no spiritual body on earth, to our view, for authority and excellence surpassing this; and therefore we come back thankfully with the conclusion, 'here will we dwell, and this shall be our rest forever.' We look

upon others who are professing to labour for our common Lord, in other systems which they have selected for their guidance, without displeasure, for what we honestly believe to be their deficiencies and errors; and with sincere joy if Christ be preached among them, in the degree to which that is the fact. We design to set up here no banner of controversy. We would be patient unto all men, having no dominion over their faith, but being helpers of their joy. But we must set up what we deem to be the banner of truth. And while we ask the countenance and congratulation of all Christians from our desire to do good to all; we ask the peculiar encouragement, the domestic joy, if we may so speak, of the Episcopal Church, over a new, and we think, not unimportant addition to her former territory.

Of the venerable senior Bishop, he says, "When his last look shall be taken of the Church, in connexion with which God has so highly honoured him, his eye will behold the universal attitude of reverence, and his ear will catch the unmingled sound of affection and respect, which shall exhibit this extended family as children mourning for a father, in whose departure, they are bereaved indeed."



PROTRACTED MEETINGS.

"A Church, which provides for her members an order of Daily Morning and Evening Prayer, and thus contemplates the assembling of the people daily for the purpose of public worship, can never be justly accused of discouraging religious meetings, however frequent. But a 'protracted meeting,' as the phrase is currently used, is something very different from a meeting on several consecutive days for purposes of social worship and religious edification. It is a preconceived attempt to produce, by extraordinary efforts, in a particular place, a sudden, violent, and transient excitement of religious feelings. Hence, 'protracted meetings,' are totally repugnant to the genius of our Church, and are connected with measures and doctrines which she strongly disapproves. We wish this fact to be known for the credit of the Church, and of orthodox Christianity—for these protracted meetings are bringing disgrace upon the gospel. And so far from making this declaration on party grounds, we venture to say—and challenge contradiction to the statement—that the views which we express are substantially those of the Church at large. We know not how else to repel the obloquy that is brought on the cause of truth by the folly and error, the blasphemy and fanaticism of protracted meetings, than by saying that our Church totally discountenances and disowns them. This is the summary answer which we give to Romanists and Unitarians and other opponents who are perpetually throwing in our teeth the scandalous scenes which are enacted at these four-day or twenty-day meetings. We say in a word, that they are inconsistent in their design (which is to produce temporary excitement,) in their measures and their doctrines, alike with the gospel and the genius of the Protestant Episcopal Church." * * * "But do we say that protracted meetings do no good? This were about as sensible as the arguments of Mr. A. and Mr. Z. in their favor, who cannot find it in their heart

to oppose such meetings, because *they* were awakened at them! There is nothing in this world so good as not to cause some harm, and nothing so evil as not to be the instrument of some good. The true question is whether on the whole or in the long run, they do most harm or good? And in the case of these meetings we believe that the evil so far predominates as to make them a proper object of hostility. The feverish excitements which they produce, and the exhaustion and desolation by which they are followed, retard the revival of religion, and the ultimate prevalence of the gospel. The fact that they do some good, while on the whole they are productive of more evil, gives them a hold on weak minds and timid consciences, and thus renders them more dangerous, and more deserving of the neglect of intelligent Christians." * * * "But while we admit that protracted meetings do some good, we deny that they accomplish a tenth or a hundredth part as much as their friends ascribe to them. Indeed it is a painful duty on this subject, not only to doubt, but to disbelieve, the exaggerated accounts of them, which are obtruded on the public." * *

"*Essex Co. N. Y.*—A friend, writing to the editor, says: 'A protracted meeting commences to-day at Clintonville, where brother Read *was* the minister, but brother Shedd is now labouring. He was opposed to the meeting, but the Church were determined to have one. We hope it will issue in his *conversion*.'" * * * "Previous to the meeting in Cleaveland, notice was circulated in the village, that on a specified day the Lord would make a visit there." * *

"In one of the prayer meetings, Mr. K. prayed in this manner: 'Lord! bless Dr. Long! we thank thee he is willing to come and be prayed for. Bless brother Lewis and his family; and Lord bless the young man in brother Potwine's store, who is represented as in a dangerous situation! * * * and Lord we think of others whom we would bring before thee, but it is time our meeting should close.'" * *

"It was considered of the most vital consequence, that persons should come upon the anxious seats. It was urged, and after many had taken their places, they were still requested to come forward. 'Come! More come! Make room for more!' A clergyman who was present at a prayer meeting, informed the writer that he heard it explicitly stated, that there was only one way in which sinners in Cleaveland could come to Christ, which was by coming upon the anxious seats."

* * * "Another division was made in the congregation; all Christians and those who were desirous of becoming such, were requested to rise. Many professors kept their seats, but it exposed them to such brutal and barbarous insult, that they chose to stay away."

* * * "A lady was grossly insulted, for keeping her seat, when Christians were requested to rise."—*Churchman*.



Those who love not to sit alone and commune with their heavenly father, are none of his. That religion which needs the aid of external excitement to keep it alive, exists in the imagination, not in the heart of the professor.

POETRY.**THE LORD'S PRAYER.***Matthew vi.*

Our Heavenly Father, hear
 The prayer we offer now;
 Thy name be hallow'd far and near,
 To thee all nations bow;
 Thy kingdom come; thy will
 On earth be done in love,
 As saints and seraphim fulfil
 Thy perfect law above.

Our daily bread supply,
 While by thy word we live;
 The guilt of our iniquity
 Forgive, as we forgive;
 From dark temptation's power,
 From Satan's wiles defend;
 Deliver in the evil hour,
 And guide us to the end!

Thine, then, for ever be
 Glory and power divine;
 The sceptre, throne and majesty
 Of heaven and earth are thine,
 —Thus humbly taught to pray,
 By thy beloved Son,
 Through Him we come to thee and say,
 All for his sake be done.

J. MONTGOMERY.

RELIGIOUS INTELLIGENCE.

Diocese of South-Carolina.—The Rev. Thomas A. Cook has produced to the Bishop of this Diocese, the canonical certificate of dismission from the Diocese of Virginia, and has been received and registered as a Deacon of the P. E. Church in South Carolina.

Missionary Lecture at St. Stephen's Chapel.—The fifth was delivered on the appointed day, the first Thursday in June, and the amount collected at the door was \$30 16.

P. E. Society, composed of Young Men and others.—The Committee appointed on the 7th of February to take into consideration the dissolution of the Society, reported as follows: That past experience is abundantly sufficient to convince us of the radical deficiency in the organization of our Society. It has been at once too general in its character to secure that interest and zealous co-operation from any which the importance of the cause demands; and it has been too weak and too straightened in its means to exert itself efficiently in the furtherance of any one object. By the comparative failure of the

efforts it has made, its tendency has been to hinder, rather than promote the success of the missionary enterprise. The establishment of Parish associations, auxiliary to our State and General institutions, will accomplish far more effectually all the purposes, which were contemplated by this Society, without any of the evils which have attended it. As these associations have now been commenced in several of our churches, and will, it is to be hoped, be speedily extended to the rest, the continuance of a rival institution might be regarded as rather injurious than otherwise. The Committee, therefore, propose for your adoption the following resolutions:

Resolved, that as the interests of the missionary cause may be more effectually promoted by other means, the operations of this Society be hereafter suspended.

Resolved, that of the funds at present in the hands of the Treasurer, two hundred dollars be appropriated to the Domestic and Foreign Missionary Society of the P. E. Church, and that the balance be paid over to the Treasurer of the P. E. Society for the Advancement of Christianity in South Carolina, for the use of that institution.

Resolved, that the records of this Society be deposited in the library of that institution.

Resolved, that the formation of Parish associations for missionary purposes is a measure of high importance to the cause of Christ, and that it be recommended to all who have hitherto made this Society the channel of their contributions to the missionary cause, to connect themselves with such associations in their respective parishes and to engage with a spirit of Christian zeal in the promotion of their object.

General Theological Seminary of the P. E. Church.—It has now six professors, and in the senior class 13, the middle class 18, and the junior class 34; total 65 students, of whom 3 are from North and 2 from South-Carolina. It is evident that the importance of the culture of the affections, is duly appreciated, for, appended to "the course of studies," the student is told, "As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with a humble reliance on divine grace, to be assiduous in the cultivation of evangelical faith and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He

must be regular in attendance on the public service of the Church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer days. Sundays, in particular, he should consider as devoted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety."

Domestic and Foreign Missionary Society.—From the Record for June, we learn that the Board of Directors held their annual meeting, May 13th and 14th, the sermon before them was preached by the Rev. M. Eastburn, text, Zech. ix. 10, resolutions were adopted for instituting missions in Africa and China; the annual income was about \$26,000 being \$6,000 more than *that* of the preceding year. The Missionary at St. Augustine writes, "Several strangers have died here the past winter, three of whom died in communion with the Church." * * * "A Church has been organized at Jacksonville by the title of St. John's Church, East-Florida. The wardens and vestrymen are all highly respectable. They were advised to establish a system of Lay-reading; and by a letter from them I am pleased to be informed that they have done so. If its services can be kept up, a large district of country will become acquainted with the Church at Jacksonville." * *

"I owe much of my success to the judicious and effective assistance of Mr. Douglass, of this place, to whom the Church here is so greatly indebted. What would our Church throughout our wide-spread country soon become, if all our laymen were animated by the spirit of Mr. Douglass! Though limited in his means, of the Church he has always been a munificent supporter. Crowded with professional business, so as to be often robbed of the rest required by his health, he has always time to spare to the calls of the Church." * * *

"As an encouraging instance of the favourable light in which the Church is viewed in this country, it may be well to mention that protracted and vigorous attempts to raise a society have been made at Jacksonville without success by several other denominations. From its first settlement it has been a preaching station for the Methodists, and they have doubtless done much good, but they have not effected the establishing of a society. The Presbyterians have made several unavailing attempts; and a few weeks since, four of their ablest ministers from Georgia tried without avail. An excellent and pious member of that denomination, offered me every assistance in the organization of the Church, on the ground that the people would unite in nothing else. At the time of the organization, he publicly expressed his approbation of the Church, and consented to act as a vestryman.

Pensacola.—"In external things, at least, there has been much improvement. The number of attendants upon public worship has all along increased. Since the release of the Church edifice from the judgments of Court given against it, thirty pews have been rented, and the ten free pews are usually well filled by seamen from on board our ships of war, when in port, who, by turns, are permitted to land for the purpose of attending divine service."

"The Sunday School of the Church is in regular progress, consisting of about forty members, besides a department for coloured persons,

and also a branch school at the navy yard. At the navy yard also, there being no chaplain provided, a room for a chapel or church has lately been fitted up by the officers and men stationed there, and at their request, I have officiated in it for the last two Sunday afternoons, and preached to attentive congregations of from 100 to 150 persons. And the continuance of these services is requested, as often as my duties in town will permit. On the whole, I find an increasing disposition to hear, and to be benefited by the preached gospel."

The receipts from April 23d, to May 23d, were \$2,081. One dollar from this diocese.

St. Augustine.—On Thursday the 5th of June, the Rt. Rev. Dr. Bowen, visiting St. Augustine, East-Florida, consecrated the Church recently erected there, for the use of Protestant Episcopalians, by the name of Trinity Church. Morning Prayer was read by the Rev. Mr. Neufville of Christ Church, Savannah, and the sentence of consecration by the Rev. Mr. Brown, the Minister of the Church, and Missionary at St. Augustine, from the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. The sermon was by the Bishop; after which he administered the rite of Confirmation to about twenty persons. The notice of these services had not been such as to reach, in season, the members of the Church, residing in the country; yet the congregation assembled on the occasion was numerous; and a lively interest seemed to be taken in what was done. The ministry of Mr. Brown at St. Augustine, has been, in a very happy degree useful and honoured.

North-Carolina.—The 18th annual Convention was held, May 7-12th. Present the Bishop, 12 of the Clergy and many of the Laity. Whole number of Clergymen, 1 Bishop, 17 Presbyters, 3 Deacons and of candidates for orders 7. In his address the Bishop says:

On instruction of blacks, "My convictions were strengthened by this visitation, of the great importance of doing something more generally and effectually to relieve the spiritual ignorance of our black population. There is, I think, a culpable indifference upon this point among christians. The very partial efforts we have already made to instil into the minds of this population the sober and subordinating principles of the gospel of Christ, promise the most happy results to a general co-operation in this cause, and show the utter futility of the indolent plea, that our blacks are incapable of being benefited by religious instruction. Until professing christians, however, awake to a sense of their duty in the matter, little can be expected from others. The responsibility then upon us, my brethren, is tremendous. It cannot be disregarded without hazard to our souls. The views contained in a recent pastoral letter by the assistant Bishop of Virginia, upon this subject, accord so exactly with my own, that I wish some steps could be taken to place them before every planter in our Diocese." * * *

Interesting information and valuable suggestions.—"Indeed, it is a circumstance cheering to the friends of the Church, that in every in-

stance where its claims are duly considered, prejudice immediately gives way, and submission is secured to its scriptural doctrines, order and worship. And there never was a time when from sectarian dissention and fanatical excitement, so many circumstances concurred to exhibit and enforce these claims, as at the present moment.

"A mere accession of numbers, however, would furnish but a poor source of gratification, without a proportionable increase in purity of manners and spirituality of mind; as the Church only becomes a blessing to us, when through its external privileges we seek these high and indispensable attainments.

"It has been my joy, beloved brethren, to observe that generally, these attainments are sought and possessed by the members of our communion.

"Still it would be an abandonment of my sacred trust, not to acknowledge the deep concern I have felt, on discovering, in some of our Parishes, a manifest decline of spiritual interest and zeal. And I shall not be considered, I trust, as invading your individual and social rights, while I ascribe this decline to a too great indulgence on the part of communicants, in wordly and trifling amusements.

"The contest is between the spirit of the world, and the spirit of Christ; and he who yields to the spirit of the former, is sure to be deserted by the latter. *For the friend of the world is the enemy of God.* And how evident is it, from the deportment of some, from whom we have a right to hope better things, that they have become carnally minded. And, as to be carnally minded is death, death to one's own spiritual state, death in its influence upon the ungodly, and death in its effects upon the Church, it becomes my solemn duty, as the overseer of Christ's flock, to raise a warning voice against the spirit of the world.
(To be continued.)

NEW PUBLICATION.

The Religious Capabilities of Children; a Sermon by the Rev. Theodore Edson; being No. 4. Vol. IV. of the P. E. Pulpit.—The text of this very sensible and useful Sermon is Prov. viii. 17. The subject is thus introduced, "Whether children at a very early age, are indeed capable of becoming truly religious, is a question of great interest and importance. At first sight there might seem to be no room for difference of opinion on this subject. But upon examination it will be found, that in regard to this point there is a great difference between the Bible and the world; between the doctrine of Christ, and the prevalent impression on the public mind; between the authorized symbols of the Church, and the current practice of many Christians." * * "Do children actually receive the sentiment, that they at their tender age are quite as susceptible of religion as adults? Are the means of religion plied to them accordingly? Are they made to feel that religion is as much expected of them as of older people? Let parents, even Christian parents, say whether they are not looking forward to a time when their children will be better qualified, on the score of age, to become religious than they now are? Do not your children perfectly well understand you rather to hope they will become religious when they are old enough, than expect they will be religious now? Do you not, for the present, put off urging them to an immediate acceptance of the Saviour, with the intention of doing so hereafter? Do you not decline pressing them to a decision now, thinking they will be better able to decide when older." The position taken is proved by reasoning and by the authority of the Scriptures and the Church. After a brief view of the elements of Christian

character, he asks, "may we not conclude that the essential exercises of religion are adapted to the earliest developement of the mental powers? That the rudiments of religion are among the easiest intellectual acquirements of children? And that its operations are *far* simpler and plainer than many of the processes of mind, of which they give the amplest evidence in the earliest period of childhood? May we not believe that they are not incapacitated at all by want of years, but that on the contrary, so far as respects the single circumstance of age, they are *more* susceptible of religious character than adults; and, other things equal, are more likely to become actual Christians?" * * * "Both the Old Testament ordinances and the New have a direct bearing on this point. How expressly were children embraced in the gracious provisions of the covenant, of which circumcision and sacrifice were the seals. Neither are they excluded from the Christian sacraments by any limitation of the Saviour. The entire absence of any restriction *as to age*, in case of either of the ordinances, evidently shows that the mere want of age was not intended to be a disqualification." * * * "There are denominations of Christians that require persons to have arrived at a certain age before they are allowed to partake of their communion. Does our Church, in any of her authorized formularies, put such a stumbling-block in the way of her children? Thank God—no. She only requires the guardians of her altar to look at the evidence of Christian character, not at the age of those who desire admission to full communion. Herein she has boldly taken up the example of her Lord and master, in the very face of prevailing inclination and practice. She has entered solemn testimony to this point at the initiation of every infant member. So far from throwing obstacles in the way of children, she has inscribed a protest on her very *portal*, and gives it in solemn charge to sponsors at the font, 'Ye are to take care that this child be brought to the Bishop to be *confirmed* by him,' that is, publicly recognized and admitted to full communion. 'Ye are to take care that this child be brought to the Bishop to be *confirmed* by him.' At what age? Is age a consideration? No; it is designedly put out of consideration, and evidence of religious character alone is to be regarded, and that with all charity." The application of the subject to parents and Sunday School teachers is obvious, and ought to be efficacious.

OBITUARY.

In our number for April, was announced the death of the Rev. Dr. JAMES MONTGOMERY. The following narrative of his last hours, is as instructive, as it is deeply interesting. A friend said to him "in all human appearance a very little time will remove you to your rest." "Not a muscle moved, not a tint of his complexion changed, there was not a visible motion of his eye." "Well," he replied, "be that as it may, I am perfectly resigned."

"On Sunday morning, March 20, a little after six, the writer was sent for to attend him. He hastened to his bedside and witnessed there a scene in which angels must have delighted, and which beggars all that he has seen on earth. In relating it I must be allowed to disembarass myself of the restraints of a third person: He was lying in his bed, with a Prayer book in his hand. He was evidently marked for the grave, but his countenance beamed with peace and joy. 'I am glad to see you,' I said, 'so calm and tranquil.' 'Oh, my dear friend,' he replied, 'my dear friend, I am perfectly happy.' And never did I see a man who seemed so fully to realize what he described. His wife, his mother, his children, and a female relative were present. 'My beloved wife,' he said, 'has gone through with the service of the Visitation of the sick, and there are two prayers there that express exactly what I want. She is now reading me some hymns, and I wish *you* to be with us, and when she is done, you will pray with us.' At his request, with a voice that at once expressed how great the struggle was between her natural feeling and her desire to do his pleasure, she proceeded. It was the 32d hymn in our collection. At the end of every line, he made some comments. '*Welcome sweet day of rest.*' 'Yes, welcome, welcome blessed day, day of peace and rest and holy joy!' '*That saw the Lord arise,*'—'that saw my precious Saviour physically arise from the tomb, rise for our justification, rise to be the light and glory of the world.' '*Welcome to this reviving breast,*'—'Yes, reviving with new hopes of glory and of bliss.' '*And these rejoicing eyes,*' 'for though the light of day is not let in,' (the shutters of his room were partly closed,) 'they do enjoy the light of life—the only true and lasting

light—which they who have not, walk in darkness, and know not whither they go. Bring them, blessed Jesus, bring them all, who know thee not, into the splendid circle of thy glory!’ In this way, he went on, with a fervour and a pathos which I should in vain attempt to express. The 33d hymn, (‘Another six days’ work is done,’) was then read, and amplified in the same delightful manner. He then took the book, and read it distinctly through. Then with a low clear voice, he sang it and having finished, asked me to find him the doxology. ‘Now,’ said he, ‘stand up and join with me.’ This done, he began to pronounce the blessing, when, as if correcting himself, he said, ‘do you do that;’ responding aloud, ‘Amen, Amen.’ He then requested the window shutters to be thrown open. ‘Now,’ said he, addressing himself to me, ‘take notice, and bear witness fully and plainly, but not ostentatiously, *I die, I die in the faith of the Lord Jesus Christ.* I put my whole trust for pardon and acceptance in the merits of his death. There are some that will say, ‘ah Montgomery is converted; his sickness has done this.’ Tell them no.—I was converted to God long before I was permitted to minister at his altar. And though I have erred and sinned, had my delinquencies and backslidings, he has graciously restored me, and set me on the rock. To that rock of ages, the Lord Jesus Christ, must all come who would be saved.’ He paused. ‘Now,’ said he, ‘I wish to receive the Holy Communion, and I wish you to make the arrangements.’ At one o’clock of the same day, it was administered by Bishop Onderdonk; there being present, beside myself, a clerical brother whom he had particularly requested should be asked to come, and a young friend from North-Carolina, lately admitted as a doctor of medicine. He entered into the service with great feeling and fervour, responding with a firm voice throughout. When told to take the cup, as the blood of our Lord Jesus, ‘*that I will,*’ he said ‘*that I will.*’ After the administration, ‘I wish you to take notice,’ he said, ‘that I have now discerned the Lord’s body, as I never did before, and I confide as truly in my Saviour as if I saw him in his glory.’ It was his last testimony. Four hours afterward his mind wavered a little. He was occupied through the afternoon in singing hymns, at first distinctly, then the words ceased to be articulate, then the tune faltered on his tongue. At nine in the evening, he fell into a state of quiet from which he never was roused. From this time he sank gradually away, his moans grew fainter, his breath was more frequent, his pulse subsided. Without pain, without even the slightest motion to call our attention, we sat by his bed side in silence, numbering, as it were, the sands, as they fell audibly from the glass. At one, of the morning of Monday, his spirit was commended in prayer to its merciful Creator, through the merits of his blessed Redeemer. He continued gradually to fail. His pulse was still. He ceased to breathe audibly. At two o’clock, without a groan or a struggle, he expired. An infant’s breath could not have passed away more gently. We kneeled beside him before we left the chamber of death, and implored for ourselves the comfort of His grace, who alone can bind up the broken in heart, and give them medicine to heal their sickness.

“Such, in his life, and in his death, was our departed friend. It was his earnest wish that since he could not go to his pulpit, he might preach in his chamber. And seldom has a death-bed been more eloquent as ‘a preacher of righteousness.’ God grant that its lessons may not be lost! Especially may they not be lost upon that bereaved flock, in whose service he wore out his life, and whose spiritual welfare was his heart’s desire upon the bed of death. For himself, he rests in hope. ‘The righteous hath hope in his death.’ To die as he died, how much better is it than to live. ‘Precious in the sight of the Lord is the death of his saints.’”

DIED, at Mary’s Grove, N. C. the Rev. ROBERT J. MILLER, Rector of St. Andrew’s Church, Burke County, aged 75 years and 10 months.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Treasurer reports:—John Tucker, as a life member.

Collection at the Churches Sunday, June 22d, 1834. St. Philip’s \$95. St. Michael’s \$80. St. Paul’s \$84. Total, \$263.

Parish Library of St. Philip’s Church.

The Librarian reports the following donations to the Library:

By Mr. William Clarkson.—The Christian Father’s Present to his Children; by J. A. James. 2 vols.

By the P. E. Society for the Advancement of Christianity in South-Carolina.—White on the Ordination Offices.—A Discourse, on the Occasion of the Death of Bishop Dehon; by C. E. Gadsden, Rector of St. Philip's Church, 2 copies.—46 Tracts and Pamphlets.

By the Gregory Society of St. Philip's Church.—The Churchman, Vol. ii. No. 47.

By the Episcopal Female, Bible, Prayer Book, and Tract Society of Charleston.—Episcopacy tested by Scripture: 12 copies.—101 Tracts.

By the Rev. C. E. Gadsden.—Instruction of Slaves in the West-Indies.

By Mrs. Henrietta S. Wilson.—The history of a Pocket Prayer Book; written by itself.

By Mrs. Elizabeth A. Clarkson.—The Missionary Herald, for June, 1834. With Quarterly paper of the American Board of Commissioners for Foreign Missions.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Ives, Bishop of the Diocese of North-Carolina.—On Sunday, April 6, 1834, in Christ Church, Raleigh, John Singletary, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—In March, 1834, in Hanover County, Virginia, Mr. George W. Nelson, was admitted into the Holy Order of Deacons; and on the 6th of May, 1834, in Charles City County, Mr. Alexander Norris, was admitted into the same Holy Order.

By the Right Rev. Dr. Meade, Assistant Bishop of the Diocese of Virginia.—At Staunton, Virginia, on Sunday, April 20, 1834, Messrs. Philip Slaughter, jun., and John H. Clarke, were admitted into the Holy Order of Deacons; and the Rev. William G. Jackson, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Stone, Bishop of the Diocese of Maryland.—On Friday, May 30, 1834, in St. Peter's Church, Easton, the Rev. Lucien B. Wright; the Rev. Hugh T. Harrison; the Rev. F. R. Hanson; and the Rev. James McGregor Dale, Deacons, were admitted into the Holy Order of Priests; and Messrs. Charles B. Dance, and Alfred Holmead, were admitted into the Holy Order of Deacons.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.—On Friday, May, 23, 1834, in St. Stephen's Church, Philadelphia, the Rev. John H. Marsden, and the Rev. George Drake, Deacons, were admitted into the Holy Order of Priests.

By the Right Rev. Dr. Hopkins, Bishop of the Diocese of Vermont.—On Wednesday, May 28, 1834, in St. Paul's Church, Burlington, the Rev. Charles Fay, and the Rev. Luman Foote, Deacons, were admitted into the Holy Order of Priests; and Messrs. Samuel R. Crane, and George Allen, were admitted into the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. Ives, Bishop of the Diocese of North-Carolina.—St. Stephen's Church, Oxford, April 20, 1834.

By the Right Rev. Dr. Stone, Bishop of the Diocese of Maryland.—Harriet Chapel, near Cotoclin Furnace, Frederick County, erected by John Brien, Esq. for the benefit of the workmen in his employ, consecrated October 25, 1833.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—Zion Church, Greensburgh, May 20, 1834; and Christ Church, Ponghkeepsie, June 5, 1834.

By the Right Rev. Dr. McIlvaine, Bishop of the Diocese of Ohio.—Trinity Church, Monroe, Michigan, May 3, 1834.

CALENDAR FOR JULY.

6. Sixth Sunday after Trinity.
13. Seventh Sunday after Trinity.
20. Eighth Sunday after Trinity.

25. St. James.
27. Ninth Sunday after Trinity.

ERRATUM.

* Page 196 line 9 from bottom, for "longer," read "larger," that is, "the meeting was larger, &c."